



## From The Enlightenment Scientists Mahmudhoja Behbudii

Axmadjonova Gulnoza Rustamjon qizi

International Islamic Academy of Uzbekistan History of Islam and  
teacher of the IRCICA department of source studies

[g.r.axmadjonova@gmail.com](mailto:g.r.axmadjonova@gmail.com)

Tel: +998974900891

**Annotation:** This article analyzes Mahmudhoja Behbudii, Jadidism, the emergence of the first Jadid schools, and the activities of enlightened scientists.

**Key words:** Turkestan, jadidism, colonial policy, school, textbooks, Behbudii, Haji Muin.

Mahmudhoja Behbudii is the greatest representative of Turkestan socio-political activism at the turn of the 20th century, the founder of the Uzbek culture of the new era, literally the father of Turkestan moderns. He is the recognized leader of Turkestan moderns, one of the founders of the idea of an independent republic, theoretician and practitioner of the idea of a new school, the first playwright, theater artist, publisher, and journalist who started Uzbek dramaturgy. He lived in a very difficult and complicated period of our history. As one of his students, Khoji Muin, noted: "Each nation has its own special culture, literature and press, national history and translation books, poets and writers. In order to know the level of development of this nation's culture, it is necessary to examine its literature and press at one level. We, the Turks of Turkestan, have been left behind in every aspect in recent centuries, after the end of our today's magnificent and culture. Our culture and education have been destroyed, our state and government have collapsed. We are in the trouble of the Europeans. But even then, we began to be aware of our sins and mistakes. We woke up a little. We are in a renaissance period... We have renaissance leaders. Mahmudhoja Behbudii is undoubtedly one of our leaders of innovation and perhaps the first" [1].

Haji Muin Mahmudhoja considers Behbudii as the first leader who made a great contribution to the press, literature and development in the period of Turkestan social awakening, in other words, the founder of this movement in Turkestan. The crisis and stagnation that began in the 16th century, mutual quarrels, local seed production disputes had exhausted the nation, and Russia, which took advantage of the opportunity and conquered the country, tried to keep it stable and captive by force. In such a situation, the Behbudii chief devotees, who went down in history in the name of Jadids, undertook the tasks of saving the Motherland from the danger of complete destruction, educating the generations in the spirit of freedom and independence, and starting enlightenment and development. Mahmudhoja Behbudii was the founder of the Turkestan Jadid movement, who established a new school in Turkestan known as "Usuli Jadid" and "Usuli Saviya" and was the first to put forward the idea of a modern school.

He was born on January 19, 1875 in the village of Bakhshitepa near Samarkand. His father was Behbudkhoja and his father was Salikhkhoja. He was a descendant of Ahmad Yassavi from Turkestan. His maternal grandfather Niyozkhoja was originally from Urganch and came to



Samarkand during the reign of Amir Shahmurad (1785-1800). Even though he was blind, he was one of the best reciters of the Holy Qur'an from a young age. Even after he settled in Samarkand, he was one of the most respected and knowledgeable residents of this place. That is why he was very famous among the people as "old Niyozhoja Urganji". Salihkhoja was also a well-educated person who mastered the Arabic language and was familiar with Islam. He left a son named Behbudhoja and two daughters. During his lifetime, he memorized the entire Holy Quran to his children, even his eldest daughter Hurinisa was called "Qaribegim" among the people.[2].

In 1868, when the Russian soldiers occupied Samarkand, Behbudkhoja took his family and moved to Bakhshitepa village in Siyob district of Samarkand province. He has been imam-khatib here for about 10 years. Behbudi's date of birth is given differently in different sources. After his death, his students published several articles about his life. In particular, his closest student, Haji Muin, had a great contribution in these works. He writes in his article entitled "Mahmudhoja Behbudi": "This article was written by me, selected from several chapters of the detailed biography of Behbudi. Other articles published in this issue of the newspaper are some of the memories requested from Behbudi's fans to be included in this biography booklet [3]". In this article, Haji Muin Shukrullo Behbudi indicated the years of his life as 1874-1919.

In this special issue of "Zarafshon" newspaper dedicated to the memory of Behbudi, articles such as "My memories of Behbudi" by Abdulhamid Azamat, "My memories and impressions of Behbudi" by Abdulasalam Azimi, "One two words" by Ismailzadeh, "Address to fans of Behbudi" by Muin are all listed above. written as a continuation of the first article shown. So, these authors had no doubts about the information about the years of Behbudi's life presented in the first article.

After 1937, it became impossible to talk about Behbudi at all. Finally, a reference book dedicated to Behbudi was published in the "Uzbek Soviet Encyclopedia". In this small reference, the year of Behbudi's birth is indicated as 1875[4]. Literary critic Ahmad Aliyev[5] and Sherali Turdiyev [6] also indicated this date. In Sirojiddin Ahmedov's article, it is written that Behbudi "was born in Samarkand in 1874 in the family of a poor imam [7]. Professor Begali Kasimov [8], candidate of historical sciences Sh. Ochilov also stated that the alloma was born in 1875. The American scholar Edward Allworth, in his preface entitled "The Tragic Basis in Central Asian Drama", indicated the dates of Behbudi's birth and death as 1874-1919 [9].

In 1894, after the death of his father Behbudkhoja, who was engaged in imam khatib, young Mahmudkhoja grew up under the upbringing and care of his uncle Qazi Muhammad Siddiq. He learns Arabic calligraphy from his younger uncle Adil. From the age of 18, he started working as a blacksmith in the courthouse. Behbudi also resigned from the position of mirza when his uncle resigned from the post of judge. A little later, he went to the mirza of Mullah Zubayr's court in Kabad district, and from there he was transferred to the mufti's office. By the way, information about Behbudi's school and madrasa life is extremely rare. It is clear from the conversations with his contemporaries that Behbudi received a good education first in the Samarkand madrasa and then in Bukhara.

So, through traditional education, and then by diligently and persistently working on himself, he rises to the high status of Sharia - judge, mufti [10].



Another easy excuse to slander a pious person who cares about the people like Behbudi was his modernity. In fact, the Jadids are a people who were created to be very arrogant: they came into the world, and the leaders of the time were always trying to make them look good [11].

First of all, it is necessary to answer the questions of what Jadidism is, what caused its emergence, and what tasks this movement set for itself. The word "Jadid" is Arabic and means "new", and Jadidism means the advocates of innovation. Although these words are Arabic, they came through the Tatars[12].

The movement of Jadidism is closely related to the historical situation of the end of the 19th century and the beginning of the 20th century. It is known that by this time, the whole world was divided between countries such as Great Britain, France, Germany, the USA, Italy, Japan, Spain, and Russia, a world monopolistic union of capitalists was created, and the colonial nations were greatly exploited as a result of bilateral exploitation. They were in a helpless situation. As a result, among the intellectuals of the dependent peoples, a national liberation movement began to wake up gradually to save the oppressed peoples from poverty and their lands from desolation. If the movement started under the banner of pan-Islamism in several Eastern countries rebelled against the imperialist policies of the Western countries, the Jadidism movement that began to emerge in Russia at the end of the 19th century followed a unique path. After all, just as there is a certain similarity between Pan-Islamism and Jadidism, they differ sharply from each other. If the pan-Islamists saw salvation in the establishment of an Islamic state, the Jadids thought that equality and prosperity could be achieved by enlightening the masses[13]. So, Jadidism appeared in colonial Asia in the conditions where the national-liberation movement was awakened and strengthened. However, from the very beginning, the Jadids limited their activities to the field of education. According to them, the reason for the people's poverty is their ignorance and lack of education. This understanding led them to focus on educating the people. Obviously, such a view was not correct. The reason for the poverty of the people was social inequality and colonial policy. Therefore, it was not possible to save the people from great ruin and poverty without eliminating the two-sided oppression. The Jadids did not understand this and thought that if the cultural level of the nation was raised, the local people could live as well as the Europeans. Therefore, understanding that the main way to achieve the goal is the development of school and enlightenment is one of the main features of modernism [14].

This movement appeared among the Muslims living in the Russian Empire, first in the Crimea, and was promoted through the newspaper "Tarjiman" published in the city of Bogchasaray, and gradually spread among the peoples living in the Caucasus, the Volga, Siberia, and Turkestan. [15].

In all these regions, the movement to develop education in the language of the indigenous peoples of the lands dependent on the Russian Empire has intensified. Most importantly, while Jadids are fighting for the enlightenment of the indigenous people, various voluntary organizations have made great efforts and efforts to provide free education to the poor children who are deprived of education and training opportunities.

### Sources And References Used

1. Muin H. Mahmudxo'ja Behbudi. - "Uchqun". - 1923, 1-son.
2. Muin. H. Mahmudxo'ja Behbudi. - "Zarafshon". - 1923, 25-mart.



3. O'zbek sovet Ensiklopediyasining lug'ati. Toshkent: - 1988,98 bet.
4. Aliyev. A. Qatl etilgan adib. - "Guliston". - 1988,10-son.
5. Turdiyev Sh. Mahmudxo'ja Behbudiy. - "Fan va turmush". 1989,1-son.
6. Ahmedov S. O'limdan qo'rqmagan mutafakkir. - "Sovet O'zbekiston san'ati". 1989, 2-son.
7. Qosimov B. Karvonboshi .- "Yoshlik" . 1990,1-son.
8. Ollvort E. "O'rol Oltoy yilnomasi", - Indianna;-1986.
9. Behbudiy. Tanlangan asarlar. Toshkent, 1997. - 6-bet.
10. Xo'jayev F. Tanlangan asarlar. - 83-bet.
11. Qosimov B. Behbudiy va jadidchilik. "O'zbekiston adabiyoti va san'ati". 1990-yil 26-yanvar.
12. Ergasheva N. Jadidchilik va uning mohiyatini o'rganish. "Xalq ta'limi" 1993 yil, 1-son.